

HAPPENINGS IN AND ABOUT TOWN

SACRED CONCERT WELL ATTENDED

Nearly 6,000 People Turn Out at Springbrook Park to Listen to Music.

With appropriate services in the churches of the county, at which blessings were asked upon the vast undertaking and upon the state, South Bend's grand centennial celebration got under way unofficially Sunday morning under the most auspicious circumstances.

Some indication of the interest that has been aroused in the centennial celebration may be found in the fact that nearly 6,000 people turned out to Springbrook park Sunday afternoon for the sacred vocal concert which was given and this despite the fact that the concert is merely a preliminary feature of the pageant proper and more than 48 hours ahead of the opening of the celebration proper.

What's Doing.
As one of the directors of the pageant said:

"It was not the concert alone which brought all this great throng out to the park, but the desire of the people to see for themselves all the great preparations that are being made for the pageant and to be able to form for themselves some idea of what is going on in the celebration. The complete satisfaction with the work that is going on at the park in preparation for the greatest event in the history of the county and all were more or less surprised with the magnitude of the undertaking and went away pretty well convinced that the pageant would be a wonderful spectacle.

The concert was free and the city has to thank Max Miranda, W. P. MacHenry, and Frederick H. Ingalls of the South Bend Conservatory of Music who promoted the undertaking and the concert by the Pullman band which was to have been held Sunday afternoon fell through. The concert was the first one of its kind held here in some time and was not only unique and enjoyable but presented on a large scale.

Singing Wins Praise.

There were eight numbers on the program which included Polish, Swedish, German and English songs. All of the ensemble numbers and solo's were splendidly rendered and were exceedingly well received. It would be almost impossible to pick out any special one of the choir or songs for special praise they were all of such high quality. All of the choir and singers are members of the adult chorus which will lead in the chorus of thousands of voices which constitutes the grand finale and climax of the entire pageant, and to judge from the work offered yesterday South Bend music lovers will be presented with a musical as well as a spectacular treat, the like of which they have never seen before, in the chorus singing of the pageant.

The program rendered is as follows:

- 1.—St. Hedwig's Singers (Polish). "The Lord Chorus," Sir Arthur Sullivan.
- 2.—Swedish Evangelical Singers: "As the Heart Panted," C. E. Leslie.
- 3.—Zion Evangelical Singers: "Rejoice and Sing."
- 4.—Bass Solo, by W. P. MacHenry: "The Penitent," Van de Water.
- 5.—Turn-Verein Singers: "This is the Sabbath Day," C. Kreuzer.
- 6.—"Zier Hinarus," O. Hausman.
- 7.—Tenor solo, by Karl W. Knorr: "Holy City," Stephen Adams.
- 8.—St. Paul's Memorial church quartet: Mrs. Laura Crossman Schell, soprano; Mrs. William H. Swinta, contralto; Karl W. Knorr, tenor; Arthur Shank, bass. "Sweet the Moment," Donizetti.
- 9.—"America," by singers and audience.

OPEN FORTY HOURS DEVOTIONAL SERVICES

Forty-hour devotion opened at St. Patrick's church Sunday morning with solemn high mass at 10:30 o'clock followed by a solemn procession which conducted the Blessed Sacrament to the repository on the central altar where it will remain exposed until Tuesday evening when the devotion will close with solemn benediction and a procession.

Last evening an hour of adoration was followed by a beautiful sermon by Rev. Leonard Carrio, C. S. C., of Notre Dame university, and benediction. On Tuesday morning there will be masses at 5:30, 7 and 8 o'clock when the various societies of the church will approach holy communion in a body. Special services will be held both Monday and Tuesday evening at 7:30 o'clock.

At the solemn high mass Sunday morning Rev. Father Palosa was assisted by Rev. Father Minnick, Rev. Father John F. DeGroote, pastor of the church, was master of ceremonies. Following the mass the little girls from St. Joseph's academy, wearing white robes and carrying American beauty roses entered the church in procession. As they passed the altar the altar boys carrying candles followed them and they in turn were followed by the priests bearing the Blessed Sacrament. The altars of the church during the days of devotion are banked with roses and tall flowers.

Elbel's Band To Play Opening Concert Tonight

Augmented with bassoon, flute, piccolo, and clarinets, and recruited to the strength of 36 musicians, Elbel's band will play at the court house square at 7:30 o'clock tonight. This will serve as a prelude to the centennial festivities of the week and will bring the program for today to a close.

The program will consist of standard classic, light and tuneful and semi classic compositions, including with Louis Elbel's famous march, "The Victors". This march was originally composed for the victorious football team of the University of Michigan in 1906.

The overture William Tell, Rossini's masterpiece and the intermezzi, Shadowland will be features. Medley of Old Time Songs.

Taking into consideration the large number of former residents who will be visitors in the city during the centennial celebration, a medley of old time songs and melodies, known as Songs of the Old Folks, has been placed on the program. This medley includes "Marching Through Georgia," "Soldiers Farewell," "Mocking Bird," "Old Oaken Bucket," "When Johnnie Come Marching Home," "Old Lang Syne," and others equally as popular in their time.

"The Hall of Fame," is an arrangement of excerpts from standard operas by Sefranek, Reubenstein's melody in F, predominates, it appearing in several different movements. It also contains Pucik's "Entry of the Gladiators," the finale of Liszt's 1st Hungarian Rhapsody, Verdi's Celeste Aida, "Paravole" from the "Tales of Hoffman," and the Prelude by Rachmanoff, and other equally as famous.

The program will be interspersed with light tuneful compositions, which is as follows:

- March—Indiana Centennial.
- Freudenstein Overture—William Tell.
- Rossini Fantasia—My Maryland.
- Variations for various instruments.
- Characteristic—Old Virginia.
- Zamenick Operatic Selection—Hall of Fame.
- Serenade—Hungroise.
- Janvieres Medley—Songs of the Old Folks.
- Lake Fred Elbel Conductor.

MRS. JAMES SCHULER HURT IN AUTO CRASH

John Bjorklund Runs Into Car, Throwing Woman to Pavement.

Held for Speeding.

Mrs. James Schuler, 904 W. LaSalle av., was badly bruised and shaken up but escaped serious injury, when she was thrown from an automobile driven by her husband when the machine was struck by another automobile at the corner of LaSalle av. and Scott st., Sunday afternoon. The driver of the second machine was John Bjorklund, 421 N. Main st.

Schuler was driving east on LaSalle av. and the machine had reached the center of the crossing, when Bjorklund, who was going south on Scott st., crashed into him throwing Mrs. Schuler to the pavement. She was unconscious when picked up but recovered in a few minutes and was taken to her home.

Bjorklund was arrested by Patrolman Ullery on a charge of exceeding the speed limit. He was later released under a bond of \$25.

Dr. Chaffee, diseases of women, Office 817 Portage av.—Adv.

Cast of Characters

- Episode 1—Chief Frost-in-the-Leaves—Eken Bretnell.
- Episode 2—Chief Snapping-Turtle—Elmer Hauck.
- Episode 3—Indians—Redmen of South Bend and Mishawaka.
- Episode 4—Cavalier Sieur de LaSalle—John Riley, Notre Dame.
- Episode 5—Father Hennepin—John Stafford.
- Episode 6—Captain Henri de Tonti—Robert MacGuire.
- Episode 7—Pierre Navarre—Tom Healey.
- Episode 8—Chief Pokagon—Black Hawk, Sioux Chieftain.
- Episode 9—Joseph Bertinard—Arthur Hayes.
- Episode 10—Alexis Couillard—Jr. Mrs. Couillard—Miss Dorothy Pershing, Miss Ruth Kuss.
- Episode 11—Col. Lathrop M. Taylor—Rev. John Burns.
- Episode 12—Harvey Blye, Village Blacksmith—Michael Pahuski.
- Episode 13—A. B. Judson—Charles Engers.
- Episode 14—William L. Earl—Eugene Futterkeek.
- Episode 15—George Milburn—Dean Swinehart.
- Episode 16—Asa Taylor, the Village Miller—Roger Williams.
- Episode 17—Dominate Wells—Robert Melemberg.
- Episode 18—Leaders of Husking Bee and Virginia Reel—Miss Parry, Miss Lowry and Miss Dobbins.
- Episode 19—Chief of South Bend Fire Dept.—Isaac Hutchins.
- Episode 20—Mart Biieger—Byron Legg.
- Episode 21—Pioneers—By themselves.
- Episode 22—Schuyler Colfax—A. W. Barnard.
- Episode 23—Col. Norman Eddy—Lieut. Harry E. Faulkner of Mishawaka.
- Episode 24—Leighton Pine—C. A. Crosby.
- Episode 25—J. M. Studabaker—H. L. Longbrake.
- Episode 26—John Hartman—By Himself.
- Episode 27—Volunteers of '61—G. A. R. and Spanish War Veterans.
- Episode 28—Veterans of '61—Same.
- Episode 29 and 30—Miss Columbia—Miss Ethel Altfield.

RAISE \$4,000 FOR RESCUE MISSION

Mel Trotter, Evangelist, Conducts Successful Meeting at High School.

Not since the days of the Billy Sunday revival has such an enthusiastic audience greeted a church worker as the crowd that gathered at the high school auditorium last evening to listen to evangelist Mel Trotter. Every seat in the large hall was taken, and many were forced to stand. Most of the churches in the city had no service of their own in the evening, and attended the rally at the school. After the talk of Mr. Trotter the sum of practically \$4,000 was raised in less than 20 minutes, this money to be used in the running of the city mission at 115 E. Jefferson st.

The text of Trotter's sermon was taken from Mark, and was hinged about the quotation, "Bound by fetters and chains, no man can tame him".

"When a man is a sinner," said Mr. Trotter, "no man can tame him. There is more sin in the world now than there ever was, although it is not as evident. They are not shooting at electric lights, but sin, especially of the 'high-brow' nature is increasing.

Sinners Like Pigs.

"Sinners are like pigs—you put a pig in a parlor, and no matter how clean a pig, with a ribbon around its neck, the parlor will resemble a pig-pen in half an hour. And so it is with men. When a man has a hog in his heart, he has to supply it with will. He will drink and drink, and no man can save him. Neither can any woman in the world stop him or tame him. The whole world stop him or tame him. He is not in any environment, but that will not stop his sinning. An institution may take care of him, feed him, give him free baths, and gymnasium work, but you can't wash his heart out with water.

"No man ever intends to be a drunkard, or no woman ever intends to lead a life of sin, but step by step they sink lower and lower, until there is no man who has the power to save them.

"Only when Jesus Christ enters the heart of a man—and takes the place of the hog that is in his heart—then, and only then can the man be saved.

Tells of Own Redemption.

Mr. Trotter then told about his redemption, 15 years ago, when he had sunk as low as was possible. "I had gone through everything to be saved," he said, "but I could not be tamed. My wife's tears, my dead baby, and isolation in a place where there were no souls—none of these could save or tame me.

"But one night in Chicago, when I was out in the rain and sleet, with an overcoat that I had stolen, and as drunk as possible, I passed a rescue mission house and one who was kind enough, ask me to come in.

"I entered and from that time, when Jesus Christ entered my heart and drove out the pig that was in it, I have never had a desire for drink, nor have I tasted it since. No man tamed me—it was Jesus Christ.

"That is the work of the rescue mission. It represents the church in the downtown district. It tells the sinner that God will save him, and after being saved it tells him not to rely on the evangelist that saved him, but to rely on God. The converted man is turned over to some church, where he can keep up his faith. There never was a

town, no matter how small, that didn't need a rescue mission. Wherever there are saloons and holes there must be a mission if the fallen are to be saved or tamed."

Following the talk, blanks were given out on which pledges could be made, and enough was pledged to keep the local mission working the next year. The choir from the First Methodist church rendered music for the meeting. Mr. Trotter was at the First Methodist church Sunday morning where he spoke. The local rescue mission was founded by Mr. Trotter three years ago when he was in this city.

URGES MEN NOT TO GIVE UP HOPE

Rev. G. W. Allison Says More Opportunities Than One Present Themselves.

"The first opportunity is best, the second opportunity is good, but even the last opportunity is better than none at all, if it is but realized," said George William Allison in his sermon yesterday morning at Hope Presbyterian chapel. The theme was "The Second Opportunity". A brief of the sermon follows: "In the public square in the city of Florence there stands one of the masterpieces of sculpture from the hands of Michael Angelo. It is the statue 'David'. The interesting thing in the story of this figure is that it was created from a block of marble more careless hand had spoiled and discarded, and lay for years in its hacked and blackened condition until the eye of the superior artist saw in it the unreleased figure of the shepherd boy. It was the stones second opportunity.

"Opportunity knocks once at every man's door," says the proverb. The statement expresses our conviction that all humanity has at least one chance. No man may say without fear of contradiction that he has never had a single chance. There is a tide in the affairs of men, which, taken at the flood leads on to fortune, said our first dramatist. But many men will confess that they have had a splendid opportunity, but failed to realize it, lost it! Are they doomed to hopelessness? Is there no second chance? No farther achievement? The seed gets but one chance to grow and reproduce; once it has spent the force of organic life within, it secures no further probation. Is life so, our life?

Other Opportunities.

"The man who missed the first opportunity, has missed much; but he has not missed all. No single opportunity comes twice; but other opportunities come. The man who has sinned has lost innocence; but he has not lost all, there is yet the opportunity for penitence and forgiveness. Innocence is better than penitence—but penitence is better than perdition. The bird with the broken pinion never soars so high again, but it kept another from the snare!

"The man who has missed the opportunity for making manhood when young can never create the character he might have achieved; but he is never beyond the opportunity for improvement. The opportunity for grasping goodness in the mercy of God is as good as life—and though the past is irrevocable—one moment of present and future is sufficient to affirm an eternal purpose that future days may and will be better than the past; but it is still available for lesser works than the masterpiece it might have been!

"If there were no second chance, how many house-wives were makers of edible bread? If no second chance, how would the chips of glass gathered by an apprenticed artist refuse to be used to construct a window more beautiful than all in the cathedral? If no second chance, how a Mel Trotter who had already wasted a life? If no second chance, how the Peter who preached the Pentecost? Our opportunities last as long as our lives in spite of our prayers and sayings!

God Can Remodel.

The first opportunity mounts the highest; the second not nearly so high; but better the opportunity seized hold of at last than that we should be sullen, aloof, and mired in sin! Jeremiah tells of the vessel was crushed in his hands. But he made it again! God is able to take the lives which we have marred in their making and 'make them again' as he has made those of John B. Gough, Harry Monroe, Mel Trotter, our own Billy Sunday and thousands of others less widely renowned. God can take your life and 'make it again' if you give Him the chance! This is your opportunity—perhaps not the first, but a chance just the same! How long will your opportunity last? This one is already passing; others less worthy will come. Your opportunities are as long as the mercies of God."

In closing the sermon Mr. Allison quoted Edward Rowland Hill's poem "Opportunity," which was effectively appropriate. There were no services at Hope Chapel in the evening, the congregation uniting with the City Rescue Mission in the service at the high school auditorium.

KNIGHTS OF COLUMBUS.

Council No. 553.

All members in St. Joseph county are requested to meet at our home at 1:30 Tuesday afternoon to take part in the centennial parade.—Adv.

SAYS GOD'S LOVE NEVER FAILS MAN

Rev. J. L. Gardiner Declares His Character Best Described in Paul's Words.

"The character of God is best described in the words of Paul 'God is love,'" declared Rev. James L. Gardiner, D. D., in his sermon on "The Love That Never Fails," at the services at St. Paul's church last evening.

Dr. Gardiner said in part:

"There are many things of which we may feel sure, but I doubt if there be anything if which one may be so absolutely certain as this—God loves us. In the Old Testament, God speaking through his prophet says, 'I have loved thee with an everlasting love and therefore with loving kindness have I drawn thee.' In the New Testament Jesus summed up His religion in the statement, 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.' And now in the text before us Paul says 'I am persuaded that neither death nor life—shall be able to separate us from the love of God.'

Paul Man of Conviction.

"Paul was a man of deep conviction. He was a man who spoke with some authority in the realm of morals and religion. He was a man who was not afraid to ring the changes upon the words, 'I know,' and 'I believe.' There were many things about the Christian religion concerning which he seemed quite certain; but there was one great truth of which he scarcely seems strong enough to say, 'I know,' or 'I am quite sure,' or 'I believe.' This was the great truth that God loved this world of men.

"I sometimes pick up my new Testament and read the Pauline epistles that I may strengthen my faith in the great verities of our Holy Religion.

"And as I read epistle after epistle, as I read argument after argument, setting forth God's great love for men, even though they be sinners, I am ready to shout with Paul, 'I am persuaded that nothing can separate us from the love of God.' 'Paul describes the love of God for men as a love which is in Christ Jesus. It is a love which is revealed to us by the words and life of the Son of God.

God's Love Everlasting.

"The love of God is everlasting. There never was a time when God began to love. Before the morning stars sang together, before He turned the stars out into space like sparks from a mighty force, God loved. Before He made man there were thoughts of love in the heart of the Infinite God toward the creature that He was about to create. When man came still God loved him. But man could not understand this. Before the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an 'Absentee God.' He was thought of as an external to the world—the high and lofty One who inhabited eternity, and the inhabitants of the earth were as grasshoppers that He cared not for. It was the coming of Christ into the world, God was frequently thought of as an